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*On Self-examination.*

1. **A**MONG the various duties of the Christian life, it is generally agreed that self-examination has an important place.

The great subject of enquiry is, whether we are the true children of God, and so heirs of eternal life, through Christ Jesus, or, in the apostolic language, "whether we are in the faith." Because all true believers in Christ, are, indeed, the children of God and have, in the gospel, a sure title to eternal life.

The enquiry supposes the subject to be capable of a rational investigation and decision, on proper evidence, and that Christians have the means and abilities to examine and decide.

2. The duty and importance of self-examination, appears from various considerations. It respects the salvation of the soul, and is so intimately connected with it, that we may reasonably suppose it to be practised by all who are the heirs of salvation, and possessed of the abilities and means for this duty. The subject is so exceedingly interesting and important in itself, and in the

view of all Christians, that none can be supposed to neglect this enquiry.

It is a subject capable of investigation. Those who are in a state of salvation may obtain satisfying evidence of it, by proper examination. If this were not the case it would be improper to urge it. In temporal concerns, where truth is attainable, men are disposed to discover it, in some proportion to its importance, their interest in it, and the means they possess for the discovery.

In the progress of this discussion it will appear that the important question of our title to heaven, may be decided on good scriptural evidence.

A false hope is exceedingly dangerous. Sad is the prospect of a man's future state who thinks himself to be something when he is nothing. He is hardened against all divine warnings to the wicked. Nothing short of a conviction that his hope is unfounded will awaken him to fly from the wrath to come; and so bring him within the reach of a hope which shall not make him ashamed at last. This conviction may be produced by

self-examination. Without this there is little ground to expect it.

"Now is the accepted time and the day of salvation." Whatever is done for the salvation of the soul must be done speedily.

Neither self-examination or any other mean of salvation, will be of any avail after death. The retributions of eternity will be "according to the things done in the body." Hence all the truly wise consider this subject to be of the highest importance, and attend to it, as being intimately connected with their eternal concerns. They feel the need of divine teaching, and say with the psalmist, "examine me, O Lord, and prove me. Try my reins and my heart;"\* and they submit, with alacrity, to the apostolic injunction, "Examine yourselves whether ye be in the faith, prove your own selves, know ye not your own selves, how that Jesus Christ is in you except ye be reprobates."†

3. We must endeavor to prepare our minds for this duty, by deep and solemn contemplation on the importance of it, as probably extending its influence to our eternal state. We must enter upon it with serious deliberation, as far as possible with a mind sequestered from the cares of this life, and the concerns of time.

We must have, fixed in our mind, the most distinguishing scriptural marks of a gracious state, and be well established in the belief of the truth and divinity of the sacred writings, and in a full conviction of the principal doctrines, institutions and duties of Christianity, for it is by evidence of our conformity to these in heart and life, that our title to future happiness is to be proved to ourselves.

The importance of this work, our inefficacy in ourselves, and great liability to self-deception, will lead us to humble, fervent and persevering prayer, to the God of all grace, that he will enlighten our darkness, make us truly willing and desirous to know the truth of our state and character, and assist us in the work, and bring us to such a decision as will stand the test of his all-searching eye.

4. At our entrance on this work, we must examine ourselves, what we believe concerning God and religion, and on what evidence.

For as "all people will walk after the name of their God," if our views of the divine character are essentially wrong, our religion will be so likewise; and our conformity to the character and institutions of the object of our worship, however exact, will be so far from proving our scriptural title to eternal life, that it will prove directly the reverse.

Will a belief of the character and institutions of the God exhibited in the Koran of Mahomet, and a conformity to it secure to the subjects the eternal life which the gospel promises to all true Christians?

Again, we must enquire on what evidence we believe the holy scriptures and the doctrines, institutions and duties which they teach.

A belief founded on the proper divine evidence is, itself, a good proof of our title to eternal life, for the scriptures assure us that "he that believeth shall be saved," but there are many who have some kind of faith and yet draw back to perdition. Such are those in the parable of the sower represented by the stony ground and the thorny ground.

We first observe here, that the faith of the gospel, which is con-

\* Psalm xxvi. 2. † 2 Cor. xiii. 5.

nessed with the salvation of the believer, receiveth divine truth on the testimony of God, submits to it, and embraces it, and is governed by it, and endures to the end. This implies that it is a fruit of renewing grace, that it involves reconciliation to God, repentance for sin, approbation of the law and gospel, and essentially, all Christian graces, and is productive of a course of persevering obedience to divine commands to the end of life.

5. We must examine, whether we experience the exercise of the Christian graces, in particular, whether we truly love the ever blessed God? This must be determined primarily, by a consciousness of what passes in our own minds. If this be determined in the affirmative, the enquiry may be extended thus, is the present consciousness of love to God a solitary experience, or have we a consciousness of a series of like exercises, from the time that we have hoped that we were the children of God?

There is indeed a time when the true Christian has the first experience of love to God, at the time of his saving conversion; but this can never be his case but once, and therefore doth not materially affect the present enquiry.

If we are unconscious of a series of exercises of love to God, from the time that we supposed ourselves to be renewed, no present impression of that aspect can give well grounded evidence that we are passed from death to life. If our love to God be genuine it is persevering.

This being found on examination, we enquire after the objective ground of our love to God. Does it rest on impressions of divine favor only? In a belief that God has

given us some great temporal or spiritual good, or that he will do it hereafter? Or is it the result of a view of the real excellence, or beauty of the divine character, as holy, just, good and glorious, exhibited in the works or word of God, directly to the mind, without any respect to self or self-interest? For though true gratitude for divine favors is a spiritual and holy exercise of heart, totally different from selfish rejoicing in our own private advantage, and the consequent selfish affection to the benefactor, yet, the nature of gracious affection, is more easily discerned and distinguished when excited by direct views of the moral beauty or loveliness of divine objects as they are in themselves.

This distinction is exceedingly important. "Sinners love those who love them." A heart entirely sinful, may be deeply affected with the reception of personal favors, and this affection to the benefactor will be proportioned to the impression of the greatness of the evil to which the subject was exposed, and the greatness of the good bestowed. Hence the sinner, who is awakened to a realizing sense of the wrath of God and his extreme exposedness to eternal misery, and is suddenly impressed, (by whatever means) with a belief, that God loves him, that Christ died with a design to save him, that God has pardoned his sins, or will save him from endless torments, such a sinner will be filled with unutterable joy, and will be full of expressions of his great love to God and Christ, on the principle of perfect selfishness, and without the least degree of true holiness, or genuine love to God and Christ. Such was the case with the Israelites at the Red Sea, who "sang the praises of God

but soon forgot his works." And such is the case of the stony ground hearers in the parable of the sower.

That we may not be deceived in this important article, we should enquire, whether our love to God is excited by a view of his law, its precepts, prohibitions and sanctions, by the mediatorial character and work of Christ, as supporting it, in all those views, and even magnifying it and making it honorable?

Whether we love God when he visits us with afflictions and crosses for our sins, and whether we love him when we have the least comfortable hope of saving mercy, or only when we believe he loves us and will save us?

6. We must examine, whether our love to God be attended with corresponding exercises of other gracious affections, such as repentance for sin, self-abasement, cordial compliance with the gospel way of salvation by Christ, the meek and gentle spirit of the gospel, love to the word, ordinances, and people of God, mercy and kindness to all, submission under divine chastisement, sensible dependence on God for all things, thankfulness for his mercies, weanedness from the world and longing after conformity to God and enjoyment of him, with the other branches of Christian experience.

The renewed soul is possessed of all the graces of the spirit, or the branches of Christian holiness, and there is an agreement and proportion of all the parts. This is evident from many scripture passages, and from the nature of the case. Thus true love to God is attended with genuine repentance for sin.

The primary source of repentance is a view of the moral excellence or loveliness of the divine character, as this produces in the

mind a conviction of the excellence and perfection of the divine law, and thus shows the great evil of sin, which is "a transgression of the law." This view of personal sin, produces in the renewed soul, that self-disapprobation for it, that genuine submission to the condemning sentence of the law, and that cordial desire to return to God, which constitute the essence of true repentance and distinguish it from those legal sorrows for sin which may exist in the unsanctified heart, and which are excited by a conviction of exposedness to the wrath of God.

True love to God and repentance for sin, are attended with a conviction of our ruined state as sinners, of the righteousness of God in our condemnation, and of our perishing need of sovereign mercy; of course the mediatorial character and work of Christ appear in their glory, and the way of salvation for sinners through his atonement deeply impresses the mind, with its unrivalled perfection, as being in all respects worthy of God, suitable to the condition of man, and altogether divine. By this, especially, the mind is fully established in the truth and divinity of the gospel, embraces the salvation which it offers, and the way in which it is procured and bestowed. The believing sinner clearly sees the righteousness of God displayed and supported, in the mediatorial work of Christ, as God manifest in flesh; the law magnified and made honorable, sin condemned, and "grace reigning through righteousness to eternal life, by Jesus Christ our Lord." In this way of salvation his heart rests, and he has joy and peace in believing, and we are sure that he who thus believeth shall be saved.

As repentance towards God and faith towards our Lord Jesus



Christ are essentially connected with genuine love to God ; even so are all the graces of the Spirit, such as Christian humility, brotherly love, good will to all men, kindness to the poor and afflicted, forgiveness to the injurious, weanedness from the world, self-denial, heavenly mindedness ; with all other branches of the Christian temper.

Hence if we find in ourselves an habitual and persevering love to God, from views of his moral excellence, we must enquire whether this love is attended with the corresponding graces, which have been named ; for if this be not the case we have no just ground to conclude that we are the children of God, because there is an inseparable communion in the nature of all holy affections, and the holy scriptures abundantly teach, that all true Christians receive from Christ, grace for grace, and have the same mind which was also in him.

7. We must examine, whether our love to God, and to spiritual and divine objects be supreme. Our blessed Saviour has abundantly taught us that except we love him, more than all created objects, so as to part, willingly, from them all for his sake, when they are in competition with him ; we cannot be his disciples, and that except we deny ourselves and take up our cross daily, and follow him, we have no part in him.\*

If our love to God be supreme, it will be attended with the corresponding views and affections which have been named, and we shall abide the test of those discriminating declarations of the divine Saviour. But if not, we shall, when "weighed in the balance, be found wanting."

\* Mat. x. 37, 38. and xvi. 24. Mark viii. 34. Luke ix. 23. & xiv. 26, *et passim*.

That self-denial which Jesus assures us is essential to discipleship, consists not, as many misguided zealots have supposed, in tormenting the body, or excluding ourselves from those innocent enjoyments of life which God graciously gives us, and which are "to be received with thanksgiving, of those who believe and know the truth." But it consists in that experimental and practical religion, in which a supreme, governing love to God and divine things bears us on through all opposition from within and without, in the service of God, with a steady aim at his glory and the good of his kingdom, in contradiction to all the selfish and narrow pursuits of the carnal mind, which are ever directed to some private, personal advantage, without any respect to public good and which are not subordinate but ultimately opposed to it.

8. We must enquire, whether our internal views and exercises in religion, are attended and followed with the corresponding fruits of obedience, in a practical regard to all divine institutions and commands.—This is the last and crowning evidence of our discipleship, and title to eternal life, for "this is the love of God that we keep his commandments, and his commandments are not grievous."\*

This subject of enquiry might be considered in relation to our whole life, since we have professed to know the truth : As it is connected with all our relations to God, as a being of infinite perfection, our creator and preserver, our law-giver, and judge,—as our Redeemer and sanctifier, our providential governor, and the object of our worship ;—as it relates to

\* 1 John v. 3. and 2 John 6.

all the relative duties which we owe to our fellow creatures, and to our present and future lives.—If our religion be genuine, it causeth us to have respect to all God's commandments, and produceth universal obedience, attended indeed, with sinful imperfection, for in every thing we come short, but still we aim at perfection, and are longing, praying and striving after it.—Our sinful imperfection in every duty is a source of humiliation before God, and we watch and pray lest we enter into temptation.

That spirit of Christian obedience which animates the true Christian, is not less sincerely engaged in the discharge of the common duties of life, in our domestic and other relations, than in those which are the most public and splendid; for it esteems the divine commands concerning all things to be right, and hates every false way. To persons of this description, the word of God is precious as a daily companion, and guide. The Lord's day, and other divine institutions are highly regarded, and practically improved,—they strive to advance in Christian knowledge and grace themselves, and as far as may be to be useful to the best interests of others. This renders them faithful in all relations, and teaches them to “Do to others in all things, as they would that others should do to them.” They live mindful of death and the future state, and unite in the prayer of the psalmist, “Lord teach us so to number our days that we may apply our hearts to wisdom.”

PHILANDER.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Quest. *Why is the regenerated man subject to any remainder of sin?*

*When God wrought the work of sanctification in his heart, and had the power, why did he not render him perfectly holy?*

SUCH is the language of Infidels, who often make enquiries like these, with an expectation that they are unanswerable, and that they shall enjoy a certain triumph over the Christian, whose belief involves in it such supposed unanswerable absurdities. More reflection is necessary to answer the subtle questions of an Infidel, than is commonly bestowed on the subject of Christianity, even by professing Christians. The Infidel hardly appears as an interrogating champion, 'till he has, with some subtle inconsistency, settled his plan; through which its fallacy would not immediately appear. Having thus prepared himself, the Infidel comes forth to puzzle believers; and the subject of the foregoing enquiry, is one often resorted to, and one, on which he plumes himself. I will, therefore, endeavor to furnish the reasons to those who have not time to search them out.

The two questions I shall consider as implying the same thing; because the work of Regeneration and Sanctification, involving each other, and being solely the work of God, who certainly has the power to perform it in a different manner, if he will; it is plain that the enquiry implies this; why has not God taken away all sin from the hearts of those whom he has chosen, and completed them in holiness? In answering this I would observe the following things:

1st. I take it for granted that all, who allow of the existence of God, also allow him to be perfect. If he is not perfect, he is not God. If he is perfect, then he must be perfectly wise, else he is perfect,

and imperfect ; which is a contradiction. I presume that all who admit of God's existence and perfections, also admit that he created the world. This I assume as a granted proposition, because I never heard of a man who admitted the one, that denied the other. If God is an infinitely perfect being, and if he created the world, he certainly had some design in it ; otherwise it must be charged upon him as folly, or stupidity. Either would undeify him. For our knowledge of God's design, (I mean his ultimate design) in the creation, we are wholly indebted to his Revelation. In that we learn that his design is the glorification of himself ; or the display, to all intelligent beings in the universe, of his own perfections. As means, leading to this end, the work of creation was begun and finished, in the manner in which it was. The fall of man, and all things revealed in the word of God, as tending to the work of redemption ; and the work of redemption itself, with all its attending circumstances, were effected, with a view to the ultimate design—the glory of God.

2d. If God is a perfect being, and has his own glory in view, as the last end of all his works, it must be that he has chosen the best possible means for the accomplishment of this end. To suppose him infinitely wise, and not to have chosen the wisest means, for the attainment of an end, is to suppose an impossibility in his character ; because it is supposing him infinitely wise, and not infinitely wise at the same time. If, then, God has chosen that the work of sanctification, though begun in the hearts of the elect here on earth, should not be perfected in this life, we may, on the forementioned prem-

ises, confidently assert that it is the best possible way which God could have chosen respecting it, so far as it relates to the attainment of his last end viz. the glorification of himself.

3d. As some, perhaps, may not be *satisfied* with this answer, and will enquire *why* it is more for God's glory, than some other way would have been—that is, than to have rendered man perfectly holy at once ? I will proceed, and attempt to shew, in several particulars, the advantages which this has over the way proposed.

1st. It is necessary that sanctified, and sinful men, should live together in the world, or that God should remove the sanctified out of it, as soon as sanctification takes place. If God were to remove them from the world, as soon as they were sanctified, there could be no advantage in immediate perfect sanctification over that more gradual method, of accomplishing the work, which has taken place. Because the elect are made perfect in holiness at death, and they would be no more on the other supposition. But it is conceived there is an important advantage derived to society, made up, as it is, of holy and wicked men, from the imperfect state of the sanctified, in this life.

The wicked cannot love holiness ; that is, the unregenerate man cannot love the holiness of God. If he could, he would love God. The more holy a man is, the more he is opposed by the wicked. Thus God, being perfectly holy, appears to them, so far as he is seen, perfectly hateful. If men were rendered perfectly holy in this life, they would be perfectly hateful to the unholy ; and it would be impracticable for them to negotiate, or transact any business together. All the kind offices which they



stand in need of from each other, would cease to be performed, because they could not live together in society, without a perpetual state of warfare. The wicked man, if he had the power, \* would destroy all holy men, wherever he found them ; thus, peace, even the little there is in the world, would be driven out of it, and the earth would, at once, become a hell. The wicked hate holiness, in proportion as they see it ; and the only reason they do not now rise up in hostile opposition to the subjects of it, in the world, is, they are laid under restraint. They are kept from it by the power of God, and not by any goodness of their own. The restraint, which God lays the wicked under in this world, is all that keeps them from becoming devils at once. They have, by nature, the same passions ; but God, in mercy to his friends, has kept them thus in subjection, and will continue to keep them under his controul, so far as is for the best general good of his kingdom, until the final separation. Then restraint will be taken off ; and they will hate, curse, torment, and blaspheme, like their fellow devils, forever and ever.

2d. It is necessary that saints should not be perfectly holy in this life, that they might give evidence to others that holiness is their choice, and that they love it. If men were perfectly holy, though they would be perfectly obedient to all God's commandments, yet wicked men would say it was because they had no trials. " And the Lord said unto satan, hast thou considered my servant Job, that there is none like him in the earth, a perfect man, and one that feareth God, and escheweth evil ? Then satan answered the Lord and said, Doth Job fear God for nought ? Hast not thou made an hedge a-

bout him, and about his house, and about all that he hath on every side ? Thou hast blessed the work of his hands and his substance is increased in the land : But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." This is the natural language of the un sanctified man. It is, therefore, necessary, in order to convince him of his error, that the sanctified man should be in a state of trial and temptation ; that, by his cleaving to God, and to the faith that is true and holy, he may convince the wicked that there is such a thing as holiness ; and that he loves it for its own sake ; that is, because it is lovely in itself.

3d. It seems to be necessary that saints should not be perfected in holiness during this life, to shew *them* their true character. They could not know that holiness was their voluntary choice, were they not placed in a state of probation, after the principle of holiness was begun in their hearts. For, though they will love holiness when they are perfected in it, still they could not determine that they should love it, were temptations, *not to love it*, set before them.

4th. A state of imperfection in the saints in this life, is important to teach them their entire, and constant dependence upon God. By nature they are constantly prone to fall into sin ; and, as the power of Christ was necessary to implant the principle of holiness in their hearts, so it is equally necessary that it should be constantly exerted, to keep that principle in existence. This the saints should know, because it is an important ground of gratitude and love. They could not so well know it in any other way, as in a way of probation ; and imperfection in man, as was before observed, is essential



to his probation. They are taught this dependence, by being strengthened by Christ, after those frequent lapses, which happen whenever they begin to stand by their own strength. Owing to the forgetful disposition of man, it is important that those truths, which it is for his good to remember, should be repeatedly impressed on his memory. And this is most effectually done in the way which God has chosen respecting the saints in this life; for, if they never had backsliden, they could not be renewed; if not renewed, these impressions could not be repeated; & if the saint was perfect, he would not backslide.

5th It is necessary that saints should continue imperfect in this life, that the malignant nature of sin might be seen by them. If they were made perfect in holiness at once, they could not see, or have any realizing understanding of, the unyielding nature of sin. When holiness is implanted in the heart, it gives a death wound to the sinful nature of man. But, like the "Man of sin" it "has its life prolonged for a time and a season, though its dominion is taken away." The seed of the woman has "*bruised* the serpent's head," but he is not killed; and after he is bruised, and his power of destroying is taken from him, yet he writhes, and throws himself into every malignant, vindictive posture, that he possibly can. He keeps up a constant warfare in the saint, by the sanctification of whom, the serpent's dominion has been broken; and, though his life and strength are constantly diminishing in the contest, yet the feeblest remains of them are spent in expressions of a malignant hatred towards holiness. These things the saint could never know so well as by experience; and he would nev-

er experience them, except in a state of trial; and this, as observed before, is necessarily connected with a state of imperfection.

6th. Imperfect holiness in the saints, during this life, is necessary to teach the intelligent universe the greatness of Christ's victory over the adversary.

When two hostile armies contend in a field, we always estimate the magnitude of the efforts made in obtaining the victory, by the unyielding obstinacy with which the vanquished army fought. The contest between sin and holiness, is the contest between Christ and Satan. Ever since the fall, the dispute has been carrying on between them, for universal empire. The heart of every saint is made a field in which this battle is fought. The saint is the spectator who beholds it; and he sees sin, though vanquished thousands of times, return to the charge; and never submitting so long as it retains any power of opposition. And this it does so long as it retains any life. Though its head is bruised and broken—though it is mutilated and wounded, in its body; still, like the scorpion, it stings with its tail, that it may torment the saints, though it may no more destroy them.

This shews also the unbounded love that Christ felt and exercised, towards men, which influenced him to engage in so great and arduous a conflict, merely to rescue them from the power of his and their enemy. It shews his love to the saints, also, which influences him perpetually to exercise the same power for their preservation, which was exerted for their rescue. As great power is now, and ever will be, necessary to preserve saints from falling away into sin, both here, and in heaven, as was ne-

cessary, in the first instance, to bring them out of it. By experiencing this truth, in a state of trial here on earth, the saint, when complete in holiness in the heavenly kingdom, will have a more lively and glorious impression of it, than he possibly could have had, if God had completely sanctified him at once, and deprived him of this instruction which must be derived from experience. Thus God, for whose glory, all things in creation, are brought into existence, and there supported, will appear more "Glorious in Holiness," to the perfected saints in heaven, and to the holy angels round the throne, than he could possibly appear in any other manner. And the glory of God, manifested in the wonders of redeeming love, "which the angels now desire to look into," when divested of all mystery, and unfolded, perfectly, to the view of saints and angels, will be the theme of that everlasting song of praise, which they will unitedly sing to the Father, to the Son, and to the Holy Ghost for ever and ever.

From what has been said on the foregoing subject, two inferences may be drawn with propriety. 1st. In the introductory remarks on the subject of enquiry, it is observed, that such language is often adopted by Infidels, with a view to ridicule both divine revelation, and the religion of the heart. That Infidels should thus act out their malignity, is not strange; nor ought it to surprise believers. But there are people, and people too, who profess to be believers in the Christian scheme of salvation, who, by speaking lightly of the religion of the heart, are more deeply wounding the Redeemer's true cause, than the avowed Infidel. From him it is

expected, and spectators are prepared for it. From these *Infidel professors*, it is not expected; and, when met with in them, by unsuspecting, but honest, enquirers after the truth, it has, at least, a tendency to quiet such in a false hope, if not to prejudice them against "the truth as it is in Jesus;" and to persuade them that religion is all hypocrisy. To those of my readers who have had experimental knowledge of the evangelical religion, which Calvinists contend for, this argument will come with great force; because, being taught its truth by experience, they become so strongly impressed, that all speculative reasonings in opposition to it, will appear idle and unmeaning, as the idiot's smile. But with those who have never *felt* the influence of holiness in their hearts, it is not expected that the argument will have any effect. Such are prejudiced against the truth; and, having never really known it, they are not qualified to judge. All, therefore, who feel prejudiced against, and see no wisdom, or beauty in the plan of sanctification which God has adopted, with respect to the saints, in this life, ought to conclude, against themselves, that they are yet strangers to true religion. For all who have experienced the religion of Christ in their hearts, have such prejudices removed, and they behold both a wisdom and beauty, in the scheme, worthy of that God whom they adore as their creator, preserver and Saviour. This leads us, in the

2d. Inference, to notice some displays of that wisdom and beauty, which God makes manifest to serious enquirers, in the gradual perfecting of the saints in holiness, which he has generally adopted with regard to them in this world.

By this progress God is communicating a species of knowledge to intelligent beings, which they could not attain to in any other way. It is a knowledge of the infinitely odious and inveterate nature of sin; and of that infinite love which Christ exercised, still exercises, and forever will exercise, towards his children. This knowledge is, and ever will be, in the saints, an inexhaustible source of gratitude to God. All the speculations, meditations and reasonings, on the subject, among men and Angels, which they could exercise could never have communicated this kind of knowledge to an intelligent mind. Here is a new display of the divine character connected with the fall and redemption of man, brought into the view of an intelligent mind, which, had it not been for this connection, must, for ought that appears, have forever remained unknown except to God himself. God, therefore, appears more glorious in this way, to the universe than he could have appeared, had he adopted the method of sanctification pointed out in the enquiry which has now been considered. And as God's glory is his ultimate design in all his works of creation, providence and redemption, we are taught, that, so far as his glory is connected with the sanctification of his children, it is, by the gradual accomplishment of that work, advanced in the best, and wisest possible manner that God could have devised.

A LAYMAN.

*The greatness of divine mercy.*

**T**HOU' multitudes abuse the representations which God has made of the greatness of his mercy; yet God declares that he

is merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin. An essay on the mercy of God may be so abused, that many may, by their presumption upon it, ensure their destruction: Yet this is no sufficient reason why it should be suppressed. Satan has two successful methods in beguiling souls to their perdition. One is to persuade them to suppose, that since God is infinite in mercy, there is no present necessity of denying themselves the gratification of their evil hearts, and that they may probably have sufficient opportunity hereafter, to make their peace with God. By this consideration, they accustom themselves to put off a present attention to religion—sin with less restraints, and so become hardened in iniquity by habit, and continue careless and irreligious till death. The other device of Satan is after a while to persuade them, that they have very much lost their opportunity, that there is little hope that God would receive them if they should now make a serious business of seeking salvation; with this they easily excuse themselves from attending to it, and persist in their evil ways, with only some transient, uncomfortable reflections. Both of these devices, however inconsistent it may seem, may be used with dreadful success, with the same sinner, at the same time. While he is saying to himself, that it is not probable that his seeking salvation will avail any thing, after all that is past, he may also say, that since God is infinite in mercy, things may in the end be better than his fears, and so encourage himself in his presumption. These stratagems of the tempter may be equally dangerous, and bring an



equal number of souls to perdition.

It might be expected, that if sinners began to apprehend that their case admitted but little hope, it would increase their concern and exertions; but the fact is commonly otherwise. The carnal heart does not love to attend to a subject so disagreeable, and scenes of business or amusement more acceptable dispose the sinner to make an excuse of the little prospect he has of success, to quit the painful subject, and enjoy the false pleasures which are immediately before him. This case is exceedingly common. And shall nothing be said to break this dangerous snare? Shall not the infinite mercy of God be brought into view, and the great encouragements they have to attend to religion? Shall this great gospel truth be suppressed, because some may abuse it thro' presumption to their destruction? No.—A few observations will now be made to render it evident, that *The mercy of God towards sinners is immense.*

This truth is evident from the gift of Christ—the great atoning sacrifice he has made for their sins—from the freeness with which the benefits of it are offered to men—and from the universal terms in which the offer is made. Whoever will let him come and take of the water of life freely. These are manifestations of unspeakable mercy. The promises of the gospel to all such as come unto Christ are absolute. “If any man come unto me, I will in no wise cast him out.” And the immensity of divine mercy is further proved, by the examples of it. It has been bestowed upon all who have applied for it, by casting themselves upon it thro' Christ alone. Saul a persecutor and blasphemer

obtained it. Publicans and harlots have entered into the kingdom of God, and none of the vilest, who have returned unto God, have been refused. These observations must convince the candid, that the mercy of God is immense.—I would now apply the subject to a number of particular cases, in which men are much exposed to neglect attending to religion, under the notion that there is little reason to hope, that God would accept them, if they should now attend.

This is frequently the case with sinners, who are very stupid and regardless of salvation. God declares, that he that confesseth and forsaketh his sins, shall find mercy. But they think otherwise, and suppose there is little hope for them. Therefore they neglect to cast themselves upon the mercy of God thro' Christ, and take the measures which render their salvation a forlorn hope. The profligate, who have been guilty of swearing, drunkenness and other open and atrocious crimes, and have practised them, are often ready to conclude, that there is little room for them to obtain a pardon, and often resolve, that since they can expect no portion but in this world, they will enjoy their own way, as long as they can, and leave the consequences. But God says even to such, “Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.” Publicans and sinners have found Christ accessible. The profligate have as great encouragements to attend to religion as any, and are as sure of success. It is Satan who wishes to persuade them to the contrary; and there is reason to suspect their own



hearts are inclined to use this plea, to countenance them in their ungodly course. But this will not excuse their unbelief, for mercy is offered them on the same terms as to others, and the guilt of rejecting it is increased, in proportion to the greater exercise of mercy which is offered them.—Some have had much instruction from their parents, and others : Great means have been used with them, they have had solemn admonitions of providence, by sickness, and the death of near relatives and special friends, and have abused all, and continued in unbelief, till they are sensible they have become hardened in sin, and serious things do not affect them as formerly they did. They are exposed to conclude, that after all these provocations, God will not have mercy on them. They are sure they would not forgive one, who should treat them in the same manner. But God, speaking on this subject, tells us differently. He says, “My tho’ts are not your tho’ts, neither are your ways my ways ; for as the heavens are higher than the earth, so are my ways higher than your ways, and my tho’ts, than your tho’ts.” Because they would not forgive one who had committed such provocations against them, it is wrong to conclude that God will not. ‘Tho’ your “sins be as scarlet, they shall be as white as snow.” In addition to all this, some one may say to himself, “I have ridiculed religious people, despised godliness, and made a derision of the sabbath, ordinances, ministers, and even of the holy scriptures. I am a mocker, and though mercy may be found by all who have been described before, I have no reason to expect that God would accept me, if I were disposed to apply to him for mercy.” Your guilt is in-

deed great ; but the promise is absolute, “Him that cometh to me, I will in no wise cast out.” Men are apt to disbelieve God, when he speaks of things which are above, and different from their own exercises, and question whether he really means as he says. But this is questioning God at an high rate. God undoubtedly understood himself, when he made his promises, and would be understood to mean as he has said. No sinner’s will be pardoned because their sins are small, or be rejected, when they apply for mercy, because their sins are great. The smallness or greatness of our sins are nothing, either as a claim upon mercy, or a bar against it. Christ is the end of the law for righteousness, to every one who believeth. Mockers therefore, who will confess and forsake their sins, shall find mercy.—But though all those may be accepted, perhaps one may say, “I cannot. My sins are infinitely beyond all these. I have used my whole influence, with much activity, to prevent sinners from attending earnestly to religion. I have been a very devil to tempt enquiring souls into scenes of dissipation, that I might quench the stirrings of the spirit with them. I have opposed the principal doctrines of grace, and have even used my authority, where it extended, to prevent awakened sinners, from attending religious meetings. And in some instances, I have succeeded, and they have become secure by my means, and are dead, and probably are now suffering the endless wrath of God. There can be no hope for me,” Your crimes are aggravated to enormous guilt. You can make no reparation for the evil you have done to such as are forever ruined. But with God is plenteous redemption. “He is plenteous in mercy to all

that call upon him." He will abundantly pardon. God is wonderful in mercy. Mercy is as free for you as for any. No higher terms are propounded to you, than to the least transgressor. "He that believeth shall be saved." Is not the blood of Christ sufficient to wash away the deepest stain? Is not the benefit of it promised to all who apply? Did he not come to save sinners? And are not you a sinner? You owe ten thousand talents, and have nothing to pay: But will he not frankly forgive you all? Take heed, that in addition to all your former sins, you do not limit the holy one of Israel. Another may say, "I have done all this, and besides, have grown old in sin. I have seen several revivals of religion—have been under deep concern myself, and have resisted the strivings of the Spirit, until he has left me an old hardened sinner, guilty of the blood of souls. Surely God has sworn in his wrath, that I should never enter into his rest. It is in vain for me to think of repentance or faith. God will not accept me if I should now apply."—Your ideas of your guilt are by no means too great. You surely deserve no favor. If God's thoughts and ways were like ours, your case would be desperate. If they were not as far above ours, as the heavens are higher than the earth, there could be no hopes for you. The salvation of such sinners, at the eleventh hour, is among the wonderful works of divine grace. But come like the prodigal son, perishing, and cast yourself on the mere mercy of your abused father, and he will answer the character of the father in the parable.

There is indeed one sin, and but one, which God has pronounced unpardonable. This is blas-

pheming the Holy Ghost, by openly, knowingly and expressly imputing the evident works of the Spirit to Satan; like the Pharisees, who enviously said, he casteth out devils by Beelzebub. This is a desperate case, not thro' the inadequacy of Christ's atonement; but because it is certain that such, as are guilty of it, will never apply for mercy. It is a groundless fear that God will not readily receive any as soon as they return unto him. The mercy of God is abundant. The grounds of apprehension are not, that he will reject; but that the sinner will not apply. Here is danger indeed, not by reason of any limits in the mercy of God; but by reason of the sinner's disposition to reject it. Let all who are in sin, apply to God, and hearken to him, who calls upon all the ends of the earth to look unto him and be saved.—Let not Christians be too hastily discouraged, concerning the salvation of sinners, who are uncommonly vile and hardened, or neglect earnestly praying for them. Finally, If any reader will abuse this declaration of the greatness of God's mercy by presumption, he must do it, and his blood must be upon his own head.

MIKROS.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

MESS'RS. EDITORS,

IF the writer of *Peter's improvement of his fall*, published in the 12th Number of your Magazine, should not communicate to you *David's improvement of his*, you are at liberty to publish the following if you think it will be useful.

THE fall of Peter and the fall of David are often mentioned together by those who de-

ride religion and its professors. Their repentance and their subsequent conduct may be properly viewed together. Peter's have been published and afforded instruction to many. David's in many respects, are similar. The sins in both cases were highly offensive to God, and were greatly aggravated because they were committed by his own children. The sins of David, especially his two distinguished ones, adultery and murder, were exceedingly great and attended with circumstances of peculiar aggravation. But like Peter he speedily became a penitent, and perhaps for one of his sins before he was guilty of the other. Sinning and repenting are often in succession, and sometimes in quick succession. Peter forsook Christ but repented of his sin and returned—then he denied him—then repented of this sin, and all in the space of a few hours. Matt. xxvi. 31, 33, 56. Some have supposed that David lived for several months without repentance, because his child was born before Nathan appeared to him and led him to a confession of his sins. It is more rational to suppose that he repented before; but considered his sins private ones and consequently let his humiliations for them be private. Great care was taken that none should be acquainted with the murder which he committed but Joab, and he was David's confident. The like care was probably taken in the other case. Messengers passed and repassed between David and Bath-sheba, but they were probably ignorant of the sin that had been committed, or were charged to conceal it. The whole was so conducted that God said to David, "Thou didst it secretly." 2 Sam. xii. 12. David did it secretly; but contrary

to his expectations it was spread abroad. When he was told by Nathan, that he had given great occasion to the enemies of the Lord to blaspheme, he perceived that it was known. This was probably the first information he received of its being made public. Then he openly acknowledged it. Then he made public that repentance which before he had kept to himself. The probability that he had repented in private arises from the following considerations. It is not reasonable to suppose that a man of his attainments in grace should remain without repentance for such a length of time as is pretended, or the hundredth part of it. He was a careful observer of his own heart and of providential events. Interesting events both in his kingdom and in his family, took place in that period. Can it be supposed that he was inattentive to them, or that he attended to them without reflections upon his own heart and conduct? But this is not all. In his confession in the 51st Psalm he said; "My sin is ever before me." This confession was made when Nathan came to him, as appears by the title of the psalm. It must be supposed that in saying, that his sin was ever before him, he looked back beyond his short interview with the prophet even to almost the whole of the time that had past away after his sin was committed. Besides, Nathan said to him; "The Lord hath put away thy sin." The Lord had pardoned his sin. But had he pardoned it without repentance? It was certainly more natural for Nathan to declare the forgiveness of his sin as a consequence of several months' repentance than as the consequence of that moment's repentance, in which he was speaking to him. If this truth

be established, that he repented without delay, no one may take encouragement that his state is good if he remain impenitent after his transgressions.

David's fall occasioned in him a *great degree* of repentance. He humbled himself greatly under a sense of his great wickedness. He was pained at his very heart. His pains he compared with those which are occasioned by broken bones. He said "Make me to hear joy and gladness that the bones which thou hast broken may rejoice." It may be said of him that he *swept bitterly*.

David's fall led him to a free and open *confession* of his sins. He confessed them to God, and he confessed them to man. It led him to a feeling sense of the wickedness of his nature and of his practice. "I was shapen in iniquity: and in sin did my mother conceive me. I acknowledge my transgressions." In all his humiliations and confessions his great burden was sin against God. All the wrongs he had done to his fellow-creatures, and particularly to a family which he had exceedingly injured, appeared as nothing compared with his sin against a holy God. "Against thee, thee only have I sinned," said he, "and done this evil in thy sight." Every true penitent *feels* that it is an *evil and bitter thing to sin against God*.

David's fall brought him to earnest *prayer* to God. Greatly burdened with his sins he prayed for a pardon. "Have mercy upon me, O God, according to thy loving kindness; according to the multitude of thy tender mercies blot out my transgressions." He prayed not only for pardon but for purity. "Wash me thoroughly from mine iniquity, cleanse me from my

sin. Purge me with hyssop and I shall be clean: wash me and I shall be whiter than snow. Create in me a clean heart; and renew a right spirit within me." He prayed for the continuance of God's spirit. "Take not thy Holy Spirit from me." He prayed for the return of comfort. "Make me to hear joy and gladness—Restore unto me the joy of thy salvation." He prayed that he might be kept from sin for the future; for he trembled at the thought of falling again. "Deliver me from blood-guiltiness, O God, thou God of my salvation—uphold me by thy free Spirit." He had a sense of his entire dependence upon God for pardon, for comfort, for strength and for perseverance in holiness.

David's fall excited in him a concern for others. Grieved that he had given occasion to the enemies of the Lord to blaspheme, he earnestly desired to remove that occasion if he possibly could. He therefore resolved and promised that if he might be pardoned and restored to the divine favor, he would put forth his exertions for the salvation of souls. "Then will I teach transgressors thy ways, and sinners shall be converted unto thee." By *transgressors* he might mean those who had never been partakers of grace—by *sinners* those who had been partakers of it but had backslidden.—His resolution was to do all in his power for the conversion of sinners and for the recovery of saints who had fallen into sin. When he was converted he would *strengthen his brethren*. And he prayed for others as well as for himself. "Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem."—For a full understanding of the things here related let the 51st Psalm be attentively read together with the



11th and 12th Chapters of the 2d Book of Samuel.

Another observation ought to be made in commendation of David after his fall. He received reproof with a proper temper. When it was administered with the greatest plainness, and from a subject to a king, he did not resent it; neither did he discover the least degree of anger at his reprover. The reply he made was "I have sinned." Instead of being displeased with Nathan for the reproof, he highly esteemed him and loved him, and in testimony of his esteem and affection and often to remind himself of the reproof, he called one of his sons Nathan, and one too whom he had by Bath-sheba. 1 Chron. iii. 5. "Rebuke a wise man and he will love thee.

These observations afford motives to saints to stand fast in the Lord, and warnings to sinners to forsake their sins and turn to him: If the righteous are scarcely saved, where shall the wicked and ungodly appear? Infidels themselves should be silent and receive conviction. Let the question be seriously put to them. Is not the evidence of the reality of religion, from the improvement which Peter and David made of their fall, greater than the evidence against it can possibly be from their fall itself?

*On the evil tendency of relying on Dreams.*

**A**MONG the various kinds of superstition to which the human mind is liable, a reliance on dreams is one which is calculated to do injury, to weak and unsettled minds; to lead them away from that full, clear, and glorious light, which a merciful God hath afforded us in Revelation; and, by which, we may, with entire safety,

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regulate all our conduct.—Is it to be supposed, that after our heavenly Father has done so much for us—has pointed out our duty in such explicit terms, and has filled up the book of Revelation, he will, either *immediately*, or *mediately*, undertake to direct us, by the blind and confounding instruction, which is, by some supposed to be conveyed in dreams?—I think not.

It seems to me, that a much more rational account may be given, of the origin and design of dreams, than that they are suggestions of either good or bad invisible beings, and intended to direct our conduct. And also, it seems to me, that we ought to look for this, that we may not countenance that strong inclination there is, in many minds at least, to obtain enjoyment without exertion.

What but this induces multitudes to forsake the habits of honest industry, and depend upon growing rich, by the arts of speculation; or even by the purchase of a lottery ticket?

What, but the same spirit, can be the reason, that others, forsaking that perfect system of divine instruction contained in the bible, are seeking to grow wise, and to receive direction for their conduct, from the idle wanderings of their minds in sleep?

These are feelings, which, every intelligent friend to mankind, would wish to counteract; as involving in them the wretchedness of all by whom they are indulged.

This view of things has induced me to offer you some observations, principally extracted from the 73 and 74 numbers of the periodical paper, called the *Mirror*; as exhibiting, in my view, important truth on this subject; I presume that in the circle of every one's acquaintance, persons

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may be found ; who, after almost any event has taken place, will tell of some dream, by which they suppose it was indicated to them.— I believe however, that it is not generally thought to be a mark of sound judgment and discretion.— Nor do I think, that it will be admitted as evidence at all, that invisible agents are concerned in our dreams. It seems to me not reasonable to suppose, that God would employ myriads of *such* agents, in *such* a business.—Our dreams are certainly in general extremely unimportant ; and unquestionably they often receive their complexion, and even their existence, from the state of our health, and other circumstances attending us, by which we cannot reasonably suppose such beings would be affected.

The wise man observes on this subject, that “ a dream cometh through the multitude of business.”—Agreeably to this idea, it must be supposed, and by an attentive observer, who is free from superstition, it will be found, that dreams allude not to what is future, but to what is present or past, unless where we have been anticipating some future event ; in which case our dreams may possibly resemble our conjectures. Now, if our conjectures be right, and if our dreams resemble them, it may happen that there shall be a likeness between a certain dream and a future occurrence. But, in this, there is nothing more supernatural, than that I should dream to night of what I have been employed in to-day ; for this is nothing more than a particular train of thought, impressed upon us in sleep, by a certain *previous* train of thoughts, into which reason and experience had led us when awake. For example,

‘ when I see a man dissipating his fortune by debauchery, I may, with reason, apprehend, that disease and poverty will soon overtake him. If this conjecture troubles me in the day-time, it may also recur in sleep, accompanied with some visionary circumstances ; and I shall dream, perhaps, that I see him in rags and misery. Suppose this really happen soon after, what opinion am I to entertain concerning my dream ? Surely I have no more reason to consider it as prophetic, than I have to look upon the conjecture which gave rise to it as the effect of inspiration.”

“ Intemperance of every kind, in eating or drinking, in sleep or watching, in rest or exercise, tends to make dreams disagreeable ; and therefore one end of dreaming may be, to recommend sobriety and moderation. For the time we may employ in sleep bears a great proportion to the whole of human life ; and if there be any expedient for rendering that portion of our time agreeable, it is surely worth while to put it in practice. Habits of virtue and soberness, the repression of turbulent desires, and the indulgence of pious, social, and cheerful dispositions, are, for the most part, effectual in giving that lightness to the animal spirits, and that calm temperature to the blood, which promote thoughts pleasurable through the day, and sweet slumber and easy dreams by night.”

“ Since our thoughts in sleep may receive form and colour from many circumstances ; from the general state of our health, from the present state of the stomach and fluids, from our employments, and from the tenor of our thoughts through the day ; shall we be

“surprised at the variety of our dreams? and when any uncommon or disagreeable dream occurs, is it not more rational to refer it to one or the other of these causes, than to terrify ourselves with a foolish conceit, that it is supernatural, and betokens calamity. How often, during the day, do thoughts arise, which we cannot account for, as uncommon, perhaps, and incongruous, as those which compose our dreams. A very slight cause may check that insensible perspiration, which is so necessary to health; and, when this happens, we cannot expect that our dreams should be so easy as at other times.—Let no one then be alarmed at an uncommon dream. It is probably nothing more than a symptom of a trifling bodily disorder; and, if so, it has nothing more to do with futurity, nor is one whit more supernatural, than a cut-finger, or a pang of the tooth-ache.”

An explanation of the 18th verse of Obadiah.

*“And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau; for the Lord hath spoken it.”*

THE prophecy, ascribed to Obadiah, has particular reference to the destruction of Edom, or the house of Esau. Edom was to be destroyed for their pride and for their wrong unto Jacob, as is obvious from the fourth verse—*For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off forever.* Tho’ descended from Abraham, the house of Esau mingled themselves

with the heathen, and acted the part of enemies to God’s church. They denied the Israelites a passage through their country into Canaan—they joined a confederacy of heathen kings against the people of God in the reign of Jehoshaphat—they captivated and slew many of the Jews in the reign of Ahaz—and they assisted the Chaldeans in burning Jerusalem. For all these things, the righteous Lord, the avenger of his people, was preparing a cup of wrath for them, and the prophet Obadiah was raised up to announce his intentions. The verse proposed for explanation, it is conceived, is merely a description of the way, in which God had determined to cut off Edom. This strange work of the Lord was to be effected by the instrumentality of the house of Jacob, and the house of Joseph. The verse is highly figurative. When the fire is kindled in the dry stubble, it consumes all before it. In allusion to this, as a figure, the prophet says, *The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they, (the house of Jacob, and the house of Joseph) shall kindle in them (the house of Esau) and devour them, and there shall not be any remaining of the house of Esau: For the Lord hath spoken it.* Agreeably to this, history records that Judas Maccabeus, who has been called the Jewish hero, and Hircanus his nephew, effected the destruction of the Edomites, and consigned their nation to oblivion.

LEVI.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Hebrews v. 7. *Who in the days of his flesh, when he had offered up prayers and supplications, with*



*strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared.*

THESE words evidently refer unto our Saviour's prayer, and agony in the garden recorded in Matthew xxvi; Mark xiv. and Luke xxii. at which time, Christ began to be sorrowful, sore amazed, and very heavy, and said to his disciples, my soul is exceeding sorrowful even unto death; and our Lord kneeled down, and fell on his face, and prayed to his Father that if it were possible the hour might pass from him, and said, Abba Father, all things are possible unto thee, take away this cup from me; nevertheless not what I will but what thou wilt, and being in an agony, he prayed more earnestly and his sweat was as it were great drops of blood falling down to the ground. This was the time when Christ offered up prayers, and supplications, with strong cryings and tears: Our Lord conflicted with the powers of darkness, and a supernatural horror impressed his holy soul; and he was surrounded by infernal Spirits, who exercised all their force and malice to tempt, vex, and distract his innocent soul. Observe the thing petitioned, that the cup might be taken away, and pass from him. If we could with precision ascertain what is intended by the cup, such a discovery might furnish us with a key to the text under present consideration.—

It appears to me that the cup means, the fore terror and awful combat in which Christ was then actually engaged: *And was heard in that he feared*: was heard, that is, was helped, delivered, God heard him and delivered him, in that he feared, from that particular which he fear-

ed, viz. that cup of anguish, those terrors, and pains he suffered when the powers of darkness were set upon him. It is inconsistent to suppose our Lord prayed to be entirely freed or excused from death and sufferings: and to illustrate, see John xii. 27. Christ said, in prospect of all his sufferings, now is my soul troubled, and what shall I say? What petition shall I prefer unto my Father on this distressed occasion. Shall I say Father save from this hour? as though he had said I cannot make this prayer; for this cause came I unto this hour, I was born, and came to die to redeem my people: and I apprehend that Christ never did, and never would, pray that the final cup, of death should be taken away; for if Christ had not died, the whole plan of redemption, and salvation would have been frustrated, the divine perfections would not have appeared in their lustre, no atonement for sin, and not one of the posterity of Adam would have been saved. This appears to be the most safe, and consistent sense of the text.

*An account of a work of divine grace, in a revival of religion, in the counties of OTSEGO and DELAWARE, state of NEW-YORK, in the year 1800, communicated to the Editors by the Rev. JEDIDIAH BUSHNELL, one of the Connecticut Missionaries.*

GENTLEMEN,

IN the course of my last mission to the western counties of New-York, it pleased God to pour out his Spirit upon some of those counties, particularly the counties of Otsego and Delaware, in which there was a remarkable revival of religion. The following account of the revival, extracted from my



Missionary journal, you will please to publish, if you think it will subserve the cause of truth and piety.

The former of these counties lies upon the head waters of the Susquehannah river, the latter upon the head waters of Delaware river. The counties united comprehend a tract of country, almost as large as the State of Connecticut.

The moral state of the people in these counties, previous to the late awakenings, was much as it is in other parts of the new settlements, which have not been visited with the effusions of the Holy Spirit. The people had little preaching, the sabbath was greatly profaned, and the few pious people scattered through the country were much discouraged; consequently a train of vices and errors succeeded, which rendered the situation of the country melancholy indeed. Some places were more enlightened and civilized than others, but a general stupidity reigned through the whole; and some settlements, where the power of divine grace has since been gloriously displayed, were truly sitting in the region and shadow of death.

The first tokens of the late religious attention in these counties, were visible in the town of Delhi, the capital of Delaware county. This place had been remarkable for stupidity, religion was treated with contempt; and the little church, consisting of three or four male members, concluded that they must soon become extinct. The revival began in the month of March, 1800. Its first glimmerings were small, rendering it doubtful whether a day of grace was to succeed. The small number of Christians were between hope and fear; sometimes, they thought the work increased and there were prospects of a joyful

harvest; at others, their prospects were covered with clouds, and they were afraid that the Holy One of Israel was departing. Thus the friends of Zion watched and prayed until near the last of April, when it became evident that the cause had gained ground, and a deep solemnity sat upon the countenances of many people. The latent spark, which had gradually made its way to the conscience began to burn with a gentle flame.

The work increased; in the month of May we had solemn days. Near the close of the month, in one part of the town, called Little Delaware, the power of divine grace appeared to bear down all opposition before it. Whole families were under deep conviction of their lost state; they crowded to know what they must do to be saved. It was glorious to see the displays of divine grace; some persons appeared as tho' they had lost all their friends, and that their ruin was inevitable, while others were comforted with the hope of divine mercy. About the time the awakening became visible at Little Delaware, the attention of the people was arrested, in the southern part of the town. Here the cause struggled with much opposition, but was succeeded, so that a joyful number of people hopefully became the subjects of the glorious work. The revival continued in the town without much alteration, for many months, until many sinners were brought to experience in their souls the merits of the Redeemer's purchase. About fifty persons in this town, have become visible members of Christ's church, since the commencement of the late revival; some few others expect soon to make the same public profession.

While the work was increasing

at Delhi, God was pleased to send his Holy Spirit into the town of Franklin, which lies seventeen miles west of Delhi. The Rev. *David Harrower* preaches one half of the time in this place, the other half in the town of Wolton. The attention in this place, like that in Delhi, was gradual at its commencement; until God, in the dispensation of his providence, visited that town with some solemn instances of mortality. These, under God, gave vent to the feelings of the people, which had been suppressed through timidity. The fear of the world vanished; and sinners confessed their guilt. It was a solemn time, for months; many people will remember it forever. How many people have made a public profession of religion in this place, since the reformation began, I cannot tell, not having visited them for months; the number, however, is great.

Soon after the awakening commenced at Delhi, it began at Stamford, on Delaware river, ten miles north of Delhi. The attention has not been great among this people; they have received a pleasant shower. The little church, formed in this place, some years since, has been much refreshed, and considerably strengthened by additions. Other places in the county have had some small sprinkling of divine grace, and particular instances of conversion have been in most parts of the county.

We will now give some account of the glorious work of God, in the county of Otsego. From information since the commencement of the awakening, it appears, that in this county, the religious attention began in the hearts of the people months before it was noticed by the public eye. The Angel of God's presence evidently went be-

fore the preaching of the gospel. The Missionaries observed among the people, in some parts of this county, an unusual readiness to receive the word. The good people appear to have been given much to secret prayer, and in some instances united together for social prayer, and to read the best printed sermons. Some sinners were convicted of their danger, and some few hopefully converted, before the work became public.

At length, in Union society, at the head of Otsego creek, in the month of April, 1800, the awakening put on a public appearance. The friends of the church began to lift up their heads and sing, hoping that the day of its redemption drew nigh. The attention was not great on its commencement; one was awakened here, and one there, in almost every direction of the society, and some without its bounds. It soon became evident, that the cloud of divine blessing was gathering, and there was a sound of abundance of rain. God evidently appeared to set up his kingdom in the hearts of men, and stout-hearted sinners seemed to bow to the power of divine grace.—Both the righteous and the wicked acknowledged, that God was present. Our public assemblies and conferences were crowded, full, and solemn. Many people, on the sabbath, come a great distance to divine worship; some eight, some ten, and some fifteen miles. Missionaries often preached to four, five, six, and seven hundred people. Only the reading of a text of scripture, or some sentence from a speaker, would have more effect upon the audience than whole laboured, approved discourses in time of religious declension. God held the work in his own hand; creatures prayed, and some of them

used the foolishness of preaching, but God wrought the salvation ; to his name be the glory. The church in this place was formed since the awakening began ; it now consists of sixty-one persons ; some of them, however, live without the bounds of the Society. There are other persons also, who probably will soon profess their faith before men.

Soon after the commencement of the awakening at Union Society, divine light began to shine in a small settlement, called Metcalf settlement. This settlement is eight miles northeast from Union Society. About the same time the work made its appearance, in the Hartwick settlement, seven miles southeast from Union Society ; tho' in this settlement there had been some tokens of an awakening, for some time before. In each of the settlements Christ has a number of witnesses to his cause ; they have not yet united with any church, except those of them who reside in the western part of the Hartwick settlement, they have united with the church in Union Society.

About the middle of June the same glorious work began in the town of Springfield, in the northern part of the County. The means which God used at the beginning of the attention were a little singular. The small church in that place invited a clergyman to come and preach with them on the sabbath and administer the sacrament of the Lord's supper. On Friday, preceding the sabbath, he preached the preparatory lecture. After the public exercises were closed, he requested the church to tarry, and examined them respecting their experimental and practical religion. They were so deficient in family prayer, in the education of their children, and in other

Christian duties, that they were informed without reformation, he did not feel clear to administer to them the Lord's supper. The church was solemnly moved, most of them were in tears, and before they left the house confessed their sin, and promised reformation. From that day the church arose from the dust and put on her beautiful garments ; and the awakening immediately followed. It has, by no means, been general in this town ; some people have been convicted and hopefully converted, some others solemnized, but many have remained unmoved. Our places of divine worship have been full, and usually attended with much decency, and sometimes with deep solemnity. Seventeen persons have publicly united with the church, in this place, since the commencement of the awakening ; and a considerable number of others expect soon to make the same declaration of their faith in Christ.

The attention to religion began in Worcester, in the month of July, though in one part of the town there were favorable appearances some time before. This town is on the southeast part of the County ; and is very extensive, comprehending three small societies ; the land is mountainous, consequently the people not so numerous as in some other parts of the country. The attention became public in the various parts of the town, nearly at the same time. Many people were under deep concern for their souls ; and there was a general flocking to hear the gospel. In some instances, in this town, conviction rose uncommonly high, and some conversions were remarkably clear.

It may be proper to mention one instance of conviction : he was a young man of handsome talents,



about twenty-five years of age. He had been tinctured with universalism, but now says, that he never, in his conscience, believed those sentiments. Soon after his awakening commenced, his doubts were removed respecting universalism, and he was convinced there was a hell; and a most dreadful scene of legal convictions followed. In conversation with his friends he often used these expressions; two hells are my portion, one in the infernal regions, the other in my own breast. After a series of the most dreadful temptations in which his life was endangered, and his friends much alarmed, God was pleased to reveal his Son in him, and shew him the riches of his grace. His conversion, in his own opinion, was not the most clear at first; his language was, it cannot be, that God should show mercy to such a creature, as I am. But the more he examined his hope, the more he was comforted; and finally became a visible member of Christ's church.

Probably, the awakening has been as genuine in this town, as in any part of the wilderness. Fifty-one persons have made a public profession of their faith in Christ, since the commencement of the awakening. Fifteen of them have united with the first church in town, seven with the second, and twenty-nine with the third. The latter of these churches was organized, since the commencement of the awakening, the other two were previously formed.

At Cooperstown, the capital of the county, a large wealthy, and respectable society has been organized the last summer, and a church formed by the Rev. *Isaac Lewis*, who has since been installed, their minister. This church has increased to thirty-three persons. The

things of religion have appeared encouraging among this people for some time; but the present prospects are much more favorable. In the northern part of the society, by the name of Piertown, God has displayed his power, and many people are solemnly awakened, and numbers hopefully converted. The prospects, in this society, are now as encouraging as in any part of the county.

In the course of my mission, I took a tour down the Susquehannah river to Tioga Point, which is about one hundred and fifty miles from its source, then turned my course west up the Chenango river, called sometimes Tioga river, sixty miles, then turned my course northeast through Cayuga, Onondago, and Oneida counties. On the Susquehannah and Chenango rivers, there are some Christians, but the people are generally stupid. In Cayuga and Onondago counties there have been awakenings. The towns of Milton, Scipio, and Homer have all received showers within a year past. A number of settlements in Oneida county have experienced similar effusions of the Holy Spirit; especially the society of Clinton, under the preaching of the Rev. Mr. *Norton*, and the town of Paris, under the ministry of the Rev. Mr. *Steele* have been uncommonly awakened, and a multitude of sinners flocked to Christ. The academy in Clinton, under the instruction of the Rev. Mr. *Niles* has been considerably favored. Also from accounts from Ontario county, Genesee, we learn that the churches formed there, in the great revival of religion a year ago last summer, are built up and edified, and numbers of them have ministers ordained.

These awakenings, in the new-settlements, have been regular and



and free from enthusiasm. Persons have, at the beginning of their convictions, been solemn, and have manifested a great eagerness to hear the word. Their countenances have been full of meaning, denoting that something of importance lay with great weight upon their minds. As their convictions increased they have complained much of the stubbornness of their hearts and of their helpless state by nature. Previous to conversion, they have been disposed to find much fault with divine sovereignty; but, when they have been born again, they have joyfully embraced that glorious truth, as one of the great sources of their consolation. Jesus Christ and the bible have been their great themes. They have not only improved exceedingly fast in the plain points of divinity, but have made astonishing progress in the great doctrines of the gospel. They have not been disposed to vaunt, but modestly to hear, rather than dictate. As far as we can judge, since the commencement of the awakening, the fruits have been the effect of that wisdom from above, which "is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy."

The preaching, in these settlements, has been plain. Ministers have dwelt much on experimental religion, on the great doctrines of sovereign grace; such as repentance, faith, the necessity of the new birth, and other plain or leading doctrines of the gospel. They have also equally enforced Christian morals as the only visible evidence of a gracious state.

Notwithstanding the great revivals of religion in the new-settlements, for two years past, a great part of the wilderness remain

stupid in their sins. The tract of country, through which missionaries, from the United States, travel, is several hundred miles square. This tract has but partially experienced the influences of the Holy Spirit. When we consider the worth of souls, and their unalterable state beyond the grave, it is hoped that every person will contribute to send salvation to those who are destitute of the means of grace; not only to our brethren in the new-settlements, but to the heathen upon our frontiers. They have souls as valuable as ours, and are capable of enjoying the same spiritual and everlasting blessings.

I have been kindly treated in the wilderness. The people present their thanks to the Missionary Society of Connecticut, for their liberal contributions and exertions to the support of missions in the new-settlements. They wish the people in Connecticut grace, mercy and peace, an hundred fold more in this life, and in the world to come, life everlasting.

JEDIDIAH BUSHNELL.

Hartford, January 26th, 1801.

#### *Angelina, a Fragment.*

ONE day, as Angelina sat conversing with her minister, who had called to spend an half hour in serious discourse, with her, the conversation turned upon experimental religion, and the power of godliness, as a satisfying witness, of the truth of the gospel, to the believer's mind. For it was known that Angelina had long entertained an humble hope of her change of heart, and had given such an external evidence of Christian humility and piety, in her life and conversation, as gained the approbation of all her acquaintance. The subject, therefore, was a nat-

O

ural one ; and was intended to lead  
 to an impartial discovery of the  
 feelings of her own mind, which  
 were accordingly related, in sub-  
 stance, as follows,—“ For a long  
 time, said she, I was under seri-  
 ous impressions of mind, and a  
 deep concern for the salvation of  
 my soul. I seemed to be alone,  
 in my distress. I considered my-  
 self to be singular. All the world  
 around me appeared to be stupid ;  
 the wise and the foolish virgins had  
 alike fallen asleep, and in company,  
 experimental religion was rarely  
 mentioned, but in the way of  
 contempt. I often asked myself,  
 can there be any thing in experi-  
 mental religion ? Can the great  
 God of nature, that made heav-  
 en and earth, condescend to fill  
 the souls of any of the sinful chil-  
 dren of men, with such heartfelt  
 discoveries of his ineffable grace  
 and glory, as is sometimes pre-  
 tended ? Is it not all a delusion ?  
 The gay world laugh at it. Pro-  
 fessors are few in number ; they  
 say little about it. Where then  
 is the evidence of its truth ? But  
 this answer was not satisfactory.  
 My mind was still distressed.  
 Something was wanting. I could  
 not rest easy ; for conscience  
 whispered, all is not right. I  
 wanted some friend, to whom I  
 might disclose these feelings of  
 my heart ; but I knew of none,  
 in whom I had sufficient confidence  
 to mention so interesting a subject.  
 I had bought myself a little se-  
 lection of books, and among oth-  
 ers, Milton’s *paradise lost* fell  
 in my way. In reading his ac-  
 count of the fall of man, and of  
 the miserable state of sinners, I  
 felt more distressed than ever for  
 my soul. I now gained a clearer  
 knowledge of the doctrine of the  
 real depravity and helplessness of  
 the sinner than ever I had before

had, and saw the real necessity of  
 regeneration. This led me to  
 search the scriptures, on the sub-  
 ject, with great attention, and to  
 read other religious books. I con-  
 tinued in this state of mind, anxious  
 and distressed and trying to humble  
 myself before God, for my sins, for  
 nearly a year. Sometimes much dis-  
 tressed, then, again, more tran-  
 quil ; and then I would hope, I  
 was regenerated. Then, again,  
 I was brought to see, I had found  
 no resting place. In this restless  
 manner I lived till the late revival,  
 which was so wonderful and glo-  
 rious, that it renewed all my for-  
 mer convictions afresh ; for in-  
 stead of being singularly distressed  
 above others, I now felt myself  
 as much behind many, in this res-  
 pect. So that I now was dis-  
 tressed to think I was no more  
 distressed, under a feeling sense of  
 my sins, being at the same time  
 anxious, diligent in the use of  
 means, prayerful and never spar-  
 ing any pains to hear religious in-  
 struction. At length, I suffered  
 myself to entertain a weak and  
 humble hope of regeneration ;  
 feeling a real change in my heart  
 and affections towards the Trinity  
 and the duties of religion in gen-  
 eral, tho’ in all my distresses not  
 being able to fix upon the precise  
 moment. I thought I could say,  
 one thing I believe, whereas I  
 was once blind, I now see. I  
 felt that I truly loved God and  
 religion, and found it my chief  
 joy to promote his glory.—  
 Still, I was anxious, for though  
 I admitted a hope, and joined  
 the people of God, I was far  
 from enjoying myself so much as  
 some other lively Christians did,  
 being perplexed with doubts, be-  
 cause my legal terrors were far  
 less than theirs had been. I long-  
 ed to have God manifest himself

' to my soul, with peculiar power  
 ' and glory, that I might no longer  
 ' doubt my experience of his glo-  
 ' rious grace. One night, after  
 ' having been to a religious meeting,  
 ' at which I was much affected,  
 ' with the truths delivered, while  
 ' at prayer I cannot but hope my  
 ' request was granted. I seemed  
 ' to have an unusual spirit and free-  
 ' dom in prayer. I seemed to rise  
 ' above the world and all its vani-  
 ' ties, and all the energies of my  
 ' soul were unitedly drawn out in  
 ' fervent supplication to God, that  
 ' he would show me his glory and  
 ' grant me his salvation." "Or  
 " ever I was aware, my soul made  
 " me like the chariots of Ammina-  
 " dab. Return, return, O Shu-  
 " lamite, return, return, that we  
 " may look upon thee." "In a  
 ' moment my soul was filled with  
 ' unutterable joy and glory; and  
 ' God and the Lord Jesus were  
 ' bro't nigh unto my soul. I then  
 ' tasted that the Lord was gracious.  
 ' I felt the all-subduing power of his  
 ' grace, melting all the powers of  
 ' my soul, at his feet, into a rap-  
 ' ture of holy love, gratitude, joy  
 ' and praise. It seemed like heav-  
 ' en begun upon earth; and for  
 ' once, I felt completely happy, in  
 ' the enjoyment of God. God and  
 ' Christ, heaven and hell, and sal-  
 ' vation by grace were now heart-  
 ' felt realities. It seemed to me,  
 ' at the time, that, if it had been  
 ' my proper province, I could have  
 ' gone out, and convinced all the  
 ' infidels and scoffers at religion, in  
 ' the world, of their folly and  
 ' madness, and of the reality of  
 ' experimental religion. Every  
 ' thing was real. The veil between  
 ' this and the heavenly state seem-  
 ' ed drawn up and invisible things  
 ' were no longer hidden. I felt a  
 ' willingness to follow, wherever  
 ' God in his providence should

' lead the way. Since that time I  
 ' have had several times of sweet  
 ' refreshing from the Lord; and  
 ' tho' I often have had reason to la-  
 ' ment my coldness and want of zeal  
 ' in religion; yet, I never have had  
 ' those anxieties and fears of being  
 ' deceived in my hope, which I  
 ' had before." Well, then, re-  
 plied the clergyman, after hearing  
 her out, you consider the gospel its  
 own witness, do you not, Angeli-  
 na?—Or, in other words, you be-  
 lieve there is such a thing as a per-  
 son's having such a change of heart,  
 and such an inward conviction of  
 the truth of the scriptures by the  
 renewing and sanctifying influences  
 of the holy spirit, as to be fully  
 satisfied of their truth, without any  
 other evidence than what flows from  
 the doctrines themselves, thus ap-  
 plied by the power of the Holy  
 Ghost?—"I have tho't so," an-  
 swered Angelina; "and I still  
 ' think so. I know, I am weak  
 ' in strength. I feel liable to fall  
 ' into temptations and sin, and I  
 ' am ashamed of myself, to think I  
 ' live no more to the glory of God;  
 ' or that I should so often dread  
 ' the reproaches of the world, in  
 ' the way of duty. But yet, it  
 ' seems to me, that whatever infi-  
 ' dels may say or do, (or, what-  
 ' ever may be the conduct of those  
 ' stony-ground hearers, who once  
 ' said, we will serve the Lord, but  
 ' now serve him no longer,) noth-  
 ' ing will make me reject the Lord  
 ' Jesus, nor doubt the reality of  
 ' the divine power of the Holy  
 ' Ghost in the sinner's regenera-  
 ' tion."—May not Christians then,  
 replied the clergyman, humbly a-  
 dopt the language of the great A-  
 postle of the Gentiles, "I am not  
 ashamed: for I know whom I  
 have believed, and am persuaded  
 that he is able to keep that which  
 I have committed unto him against



that day"?—Doubtless, it was this internal evidence of experimental religion, arising from the renewing, the sanctifying, the strengthening and the comforting power of the Holy Ghost, which enabled so many of the primitive Christians to say, "O death! Where is thy sting"? Even when begirt with fiery fagots, or torne to pieces, limb by limb, in the slow pains of the torturing wheel.

AMANA.

*Admonitions from the Death-Bed.*

(Continued from p. 70.)

NUMBER II.

MESS'RS EDITORS,

**O**BSERVING that you published my first number, I send you another piece which, if you think it worthy of publication, you will please to insert in your useful Magazine. I shall first mention some *reflections on the dying speech of an aged and pious minister of the gospel*, lately communicated to me in a letter from a friend; and then relate a case which fell within my own observation. My friend writes as follows:

"An aged and pious minister of the gospel, in New-England, who died a few years ago, addressed himself to a younger brother, who visited him in his last sickness, nearly in the following words: "My dear Brother, you are engaged in a great and good work. Be faithful to Christ and to the souls of men. Be abundant in labors; and faint not under trials and temptations. If you put your trust in the Redeemer, he will support you in life and in death, and will give you a crown of immortal glory. I can assure you that it is safe to trust in God as revealed in Jesus Christ. I feel

myself to be near the world of Spirits. I think that I can commit myself into the hand of God. I am sure that it is my duty thus to do; and that it is the only way to find true peace and happiness, in life, and in the hour of death. I never did any thing to recommend myself to God: I have been an unprofitable servant. All my hope is built upon the *sovereign mercy of God*. The divine sovereignty is not mere arbitrary pleasure; there is nothing like tyranny in it: It is *holy* sovereignty—it is *wise* sovereignty—it is *good* sovereignty. I do not find the rapturous joy in religion which some appear to possess, when they apprehend themselves to be on the borders of the eternal world; but I find true peace and solid enjoyment in the glorious doctrine of the *divine sovereignty*."

"In this frame of mind, this worthy and pious man continued to the end of his days. This venerable father professed to build on the only foundation of Christian hope. God shows favor to sinners, either from reasons which exist in them or in himself. If any suppose that they are made heirs of the heavenly inheritance, on account of something in themselves, they are under an awful delusion. Instead of being the children of God, they are yet in their sins, and in the high road to endless woe. What did any one of the apostate race of Adam ever do, which could recommend him to God? What sinner would turn to God, if he were left to indulge his own corrupt desires? The reasons which influence the Most High to save sinners, must be taken from his infinite benevolence and wisdom. *Herein is love, not that we loved God, but that he loved us and sent*



his Son to be the propitiation for our sins. We love him, because he first loved us. 1 John iv. 10, 19.

"The atonement which Christ hath made doth not change the hearts of sinners. They will continue enemies to God, if he doth not subdue them by the efficacious influences of his holy spirit. When he doth this, he acteth from the same general motives as he did in providing a ransom for a rebellious race. Christian experience harmonizes with Christian doctrine. True believers, amidst all their doctrinal mistakes, will acknowledge that they never should have been brought into Christ's kingdom, or have remained in it, had not God, in sovereign mercy, renewed them in the spirit of their minds, and kept them by his almighty power.

"The present subject furnishes a rule of trial for all who profess to be Christians. Do you believe that God showed mercy to you, for reasons taken from your minds or from his own? Do you believe that you first fitted yourselves for a place in Christ's family, and that by this fitness you moved God to come to your assistance? Or are you convinced that he first came by the efficacious influences of his spirit, and inclined you to submit to his holy will? When death is brought near to you, do you feel that you can plead with God for acceptance, on account of your faithfulness in improving the means of grace? Or do you feel that you must plead for favor solely on the ground of his holy, wise, and good sovereignty, as displayed in the gospel?

"The Lord traineth up his people for heaven, in a way which prepares them to say with a loud voice, *Worthy is the Lamb that was slain to receive power, and riches,*

*and wisdom; and strength, and honor, and glory, and blessing."*

The instance above recited shows how great support is derived in the hour of death, from a submissive trust in the wise and holy sovereignty of God. The peace and consolation of a dying Christian strikingly evince that true religion is a thing real in the heart; also that it is given by a special communication from God himself. As there is a great diversity in the lives, so there appears to be in the deaths of those for whom we have a charitable hope, that they are the friends of Christ. In this matter, God conducts as a sovereign. He may have wise reasons for denying special supports and communications of his love to some whom he hath forgiven: and among these reasons one may be, the honor of religion. Christians often deviate publicly from the character of piety, meekness, humility and condescension, which they ought to support. They may have sins which easily beset them, against which they do not watch and pray as they ought; and by which they give the enemy occasion to scandalize a religious profession. In such cases, I think we have little reason to expect those communications of light and peace, which are necessary for a triumphant death.

I will describe an instance which fell under my own observation. It was a man who appeared to be constitutionally exposed to rash anger. In his youth he became serious and made a profession of religion; and, until his death, which happened about the age of sixty, except in the fault which hath been mentioned, lived in a most exemplary manner. His heart generally appeared warm with a love of God, the truth, and the souls of men; he was a steady and affectionate at-

tendant on the public and private duties of religious worship ; and to his most intimate, pious acquaintance gave comfortable evidence of a gracious sincerity. But by the sin beforementioned, he was often left to dishonor his Christian profession, in the course of his life. The decline which ended in his death was long, and through the whole of his sickness he was covered with the deepest darkness concerning his own personal condition. His reason was clear, nor was there any evidence of hypochondriac melancholy. His former pious companions spent much time with him in conversation and prayer, without any effect to remove his darkness. He appeared to have clear conceptions of the nature of religion, but could feel none of its power. He said there was no rising of his heart against God and the truth, at the same time he appeared to be in deep distress, without a ray of light or comfort to cheer the dreary hour. The sin of rash anger lay with great weight on his conscience, and he now saw that he had not watched against that besetting sin as he ought to have done. He did not appear to be terrified with a sense of divine anger and vengeance ; but his pain of mind, which was sometimes extreme, arose from a sense that all divine communications were withdrawn from him. His last intelligible words were, " God is altogether withdrawn : " how dreadful it is to have no " sensible communications of his " grace ? "

The state of this person we know not, and if he was pious, as those most acquainted with his whole life continued to hope, why did God leave him in such fearful darkness ? Perhaps without enquiring too curiously into the reasons

of a sovereign dispensation, we may conjecture it was done to bear witness against a sin by which he had often dishonored a Christian profession, and tempted sinful men to doubt the reality of a meek and lowly character as belonging to the disciples of Christ. Christians have no right to expect that God will bear a witness for them in death, unless they have witnessed for him by such a life as the gospel requireth. Men may, by natural constitution, or by a contracted habit ; or by temptations arising from a particular situation and employment, be more exposed to some sins than to others ; still this is no justification. Christians should never say, this or another sin is unconquerable, for it is not truth. The most powerful sins may be resisted by the grace of God, which we ought continually to seek. Sins of every kind are to be resisted, and those especially by which we are conscious of being most easily overcome

It is common to pray that we may have the divine presence in death ; and when this request is granted, after a life of eminent watchfulness, piety, and an exemplary holy conversation, it proves very impressive on the minds of survivors. Christians are confirmed in the covenant faithfulness of their Redeemer, and ungodly men are convinced of divine power and grace. But let not those who live unworthy their profession, and are constantly crucifying Christ afresh, by their unchristian passions and practices expect extraordinary support in death. It is true that divine sovereignty may grant it, yet it is more probable that infinite wisdom will bear testimony against their great imperfections by leaving them to afflicting darkness.

PRESBUTEROS.

MESS'RS EDITORS,

IF you have nothing at hand which you judge will be more useful, please to insert the following in your magazine.

*A letter to a young person who had long labored under the extreme pains of a wounded conscience.*

MY DEAR FRIEND,

**A**S the things of which I now write are of infinite importance to you, no less than about the concerns of your immortal soul, permit me to write freely those truths which you must feel, before you can expect to receive the sanctifying influences of God's holy spirit. You inform me, in your letter, that you are ready sometimes to despair of God's ever changing your heart, or of bringing you home to himself; but rather are led to think you were made for the purpose of being miserable forever. Such thoughts are truly distressing, and are such as you ought not to indulge. You have indeed been a long time in distress and anguish; you have seen many others receiving comfort, and obtaining a hope that they are brought from death unto life. But these things ought not to discourage you. Be not discouraged in a thing of so great importance as the welfare of your immortal soul. Persevere unto the end. Consider God has a right to do his pleasure with his own, and it is just for him so to do. He is now trying you, to let you see that you are not truly desirous of having an interest in Christ; but are excited only by fear of punishment. Consider, further, that probably this is the best time you will ever have for doing this great work, which is to be done, or you must perish forever.—Christ says "Except a man be born again he cannot see the kingdom of

God." You must acknowledge this to be the best time. Will you ever be so free from care and worldly concerns, as at present? Will you not rather, as you grow older, grow likewise older in iniquity, and increase the danger of final perdition? Surely you never will be better able to bear the pains of a wounded conscience than at present. Do not, because you have been a long time under conviction, and have received no comfort, despair of receiving mercy from God. Permit me to tell you plainly, it is you who are unwilling to come; so that if you finally perish, it will be while Jesus cries, "Whosoever will may partake of the water of life freely." But the declaration of God to youth is still more encouraging. "I love them that love me and those that seek me early *shall* find me." Nothing can be more directly adapted to you. And will you doubt the words of God himself? He says he will not turn away those empty who sincerely seek him. Recollect you are not the only person whose unregenerate seeking has been long unsuccessful; that God has suffered others to remain a long time in anguish, almost to despair; but has at length appeared for them, and given them another heart and that joy and peace in believing which the world can neither give nor take away. You should not despair of receiving mercy from God, for many who have labored under the pains of a wounded conscience have, through the divine sovereignty, embraced the promises. Such instances are by no means rare; they are to be seen in every revival of religion in our towns. And they are not only to be seen among us at the present day, but are recorded in the scriptures for our encouragement. Another

reason why you should not despair, is that you will incur the displeasure of God; and because you will be in great danger of being a final impenitent. That God is displeased with those who turn back is abundantly taught from the scriptures, but more particularly from Hebrews x. 38. "If any man draw back, my soul shall have no pleasure in him." And from Luke ix. 62. "No man having put his hand to the plough, and looking back is fit for the kingdom of God." The danger you will be in of being a final impenitent is very great. This probably is not the first time you have been concerned for the welfare of your soul. Every time you shake off the ideas of future and eternal things, you become more hardened, and less likely to be awakened again. Do not therefore quench the spirit. Be often at the throne of grace. Think not that you can do any thing of yourself to merit salvation. While you are in an impenitent state every action is sin. You must feel willing to be in the hands of God, and that Christ should be all in all, in your salvation, or you can never attain eternal life. That God would subdue your stubborn will, and prepare you for the reception of his holy spirit, is the earnest prayer of your affectionate friend,

PHILOPSEUCHOS.

MESS'RS. EDITORS,

IF the following extract from a letter, written sometime ago to a young gentleman in College, should be thought proper for a place in the Evangelical Magazine, you have the writer's consent for its insertion. ASTHENESES.

DEAR SIR,

**A**S your father was but a little younger than myself and an

amiable person, and we passed the years of childhood and youth together, *he* was a brother peculiarly dear to me. As the natural consequence of this, you, his only son and bearing his name, have a special share in my affectionate regard. I trust you will, therefore, not think it strange, nor consider me as acting an over-officious part, if I address you with freedom, and make an effort to serve you, in the only way in which I am at present able to attempt it.

The only intelligence I have had of you in a number of years, was communicated by Mr. ——— He informed me, that you had entered a member of Yale College.— Hence, I consider you in a situation, which, to a young man of your age, and in your circumstances, presents great good to be obtained and accomplished, by a steady, wise and virtuous conduct, and a judicious and faithful improvement of the means and advantages placed within your reach; but exposed to numerous and great temptations, and encompassed with snares and dangers, which render it problematical, whether the result will be ultimately beneficial to you.

It is extremely difficult for the inexperience of youth to attain clear ideas and a just sense of the vast importance of a diligent and wise improvement of the early part of life—of keeping clear of the follies and vices, into which the young are liable to fall, and as much as may be out of the way of temptation—of governing their appetites and passions—of fixing good principles in their minds—of acquiring and cultivating good and beneficial habits, habits of industry, economy, temperance, chastity, justice, honesty, integrity, benevolence, kindness and mercy—of steadily pursuing a virtuous and



manly line of conduct—of reverencing the name, the word and the worship of God, and in short, of early piety and true religion.

Therefore, as your father was long since taken away, permit me in his stead, with the affectionate tenderness and concern of a father for his son, to entreat and beseech you, to remember and habitually bear in mind, that the existence begun in this world is to continue forever, and that during the short period of your present life, your character will be formed for eternity, and a foundation laid for endless glory or endless misery—that the eye of God is continually upon you and nothing can be hid from him—that in order to escape everlasting destruction and be happy hereafter, you must be born of God, and saved by grace, through faith in Christ—that the holy scriptures, however lightly esteemed and despised by many, are indeed the word of the living God, and contain the only true and perfect rule of faith and practice. Be persuaded, therefore, to read them with attention—to attend, with conscientious diligence, the sacred institutions therein contained and inculcated—to refrain from every thing which appears to be contrary to the will of God revealed in his word, and to study to conform in all respects to his revealed will, and to let no day pass without prayer and thanksgiving to God. Be persuaded likewise, to be particularly careful, that you do not consent to the enticements of sinners, or associate with the vicious and profane; but choose the virtuous, the well behaved and pious for your companions, remembering that “he who walketh with wise men shall be wise; but a companion of fools shall be destroyed.”

Let me entreat you also, to be

particularly cautious against the too frequent practice of disregarding and despising instructors and governors, and treating their instructions and counsels, reproofs and authority with neglect and contempt; and on the contrary, to respect and esteem them, and to endeavor to possess their good will and esteem by a uniformly steady, orderly and dutiful, unassuming and modest carriage and behaviour—to exercise diligence and discretion in the prosecution of your studies, taking advice and direction from your teachers, and such as, thro’ age and experience, are likely to be in that way serviceable to you. And whilst you labor to make proficiency in the knowledge of arts and sciences, and the various branches of polite or useful literature, remember, that the wisdom which is from above, involving the fear of the Lord, is highly necessary to fit you for acting in a manner most honorable and useful to yourself and to others, in any public business or station, calling or profession, and absolutely essential to your future everlasting felicity.

I know not with what sentiments and feelings you may be likely to receive this letter, which an earnest desire for your best good has induced me to write; tho’ on account of extreme low health, it has been not a little labor and weariness to me. But if you should take it in good part, and it should, thro’ the blessing of God, prove the occasion or means of any real benefit to you, I shall think myself most amply recompensed.

*An Address from the Trustees of the Missionary Society of Connecticut, to the Inhabitants of the New-Settlements, in the northern and Western parts of the United States.*

*Christian Friends and Brethren.*

THE deep impressions which the entirely destitute condition of various of the New-Settlements, in the States of New-York and Vermont, with respect to the preaching of the gospel, the administration of the ordinances, and the enjoyment of the means of grace in general made upon the minds of the ministers and good people of this state, with a consideration of their inability, in their infancy, to support those means, induced them, some years since, to devise and effect measures for the assistance of those settlements. With a view that you and your dear children might, with us and ours, enjoy the blessings of the gospel, six general contributions have been made through the state, and a considerable number of missionaries have been annually employed in preaching the gospel, instructing your children, administering the sacraments, and in gathering churches unto the name of the Lord among you. They appear to us to have endured much self-denial and hardship, and to have been laborious for your souls, for Christ's and the gospel's sake. You have witnessed their zeal, labors and concern for you and your offspring. We hope that through the divine blessing both you and they have profited by their faithful and holy ministrations. Those of us, who, during those years, have been appointed by the Missionary Society of Connecticut, to carry their benevolent designs into execution have employed much concern and many prayers in your behalf, have expended much time and labor, and been at considerable expense annually, to serve the best interests of yourselves and children, whom, in general, we never saw, nor expect to see until we shall meet in

the great and general judgment. Under these surest pledges of our benevolent concern and regards for you, we persuade ourselves that you will, in a candid and most serious manner receive, the address which we now make to you, and that you will earnestly and immediately attend to the duties which we recommend.

Know, we beseech you, That religion is the great concern and business, the dignity and happiness of man. Wisdom is the principal thing; the one thing needful. Therefore get wisdom. Seek first the kingdom of God and the righteousness thereof. That you and your families may be under the best advantages for this, labor, as soon as your circumstances will possibly admit, to obtain the constant, regular preaching of the word, and administration of the ordinances among you. Be assured, that *Faith comes by hearing, and hearing by the word of God*: and that *by the foolishness of preaching it pleaseth him to save them that believe*. Prize the gospel more than thousands of gold and silver, and spare no pains nor expense to enjoy it. Until you can obtain the stated preaching of the gospel and administration of the ordinances among you, constantly assemble every Lord's day for the public worship, though you may not be able to obtain a preacher. Let your ablest and best men lead in your prayers, and read to you sermons on the most interesting and important subjects. Be careful to be doers as well as hearers of the word, that you may be blessed in your deeds. By constantly keeping up the public worship among you, you will habituate yourselves and your children to it. It will enable you to maintain a sense of religion on your hearts, be as

important mean of your sanctification of the sabbath, and of calling up your attention to all other Christian duties.

We wish you to search the scriptures daily, and that the word of God may dwell in you richly in all wisdom and spiritual understanding, and that you may take it for your counsellor and heritage forever. While these words *which the Lord your God hath commanded you are in your hearts*, according to the divine command, *Teach them diligently to your children, and talk of them when you sit in your houses, and when you walk by the way, and when you lie down, and when you rise up.\** Diligently teach the catechism, morals and good things contained in the books which we have sent, or may send unto you. While you have before you an ocular demonstration of our care and concern for them, we beseech, and plead with you for the fruit of your own bodies, that you would not neglect them, but *bring them up in the nurture and admonition of the Lord.* Pray with them abundantly, restrain them from evil practices, and from the company of evil men. Set them good examples; govern them well, teaching them subordination to all good government.

While we are sending out unto you missionaries approved and esteemed among us, as pious and faithful brethren who, we persuade ourselves will spare no pains to promote your spiritual interests, to make you rich in faith and good works, and heirs of the heavenly kingdom, we intreat you to receive them with the respect and kindness due to the ministers of Christ, and assist them in all their labors and attempts for your salvation. We

send them fully authorized to itinerate and preach the gospel among you, to catechize your children, instruct your young people, assist in your religious conferences, and such as have been duly ordained, to administer the ordinances to the proper subjects, as there may be opportunity, to gather and organize churches, and in general to assist you in all your spiritual concerns. We intreat you not to neglect the precious opportunity and advantages which you will have through their ministrations; but most zealously and faithfully improve them. Boast not of to-morrow, but realize that the present time and opportunities are the only ones you may ever enjoy.

Besides, we wish to observe, that the present time, with you, is a most important juncture, and that the manner in which you now conduct yourselves will have great and lasting influence on the state of the New-Settlements; on your own present and future state, and on that of your descendants. If you will maintain religion in your families, sanctify the Christian sabbath, support the public worship, make the scriptures the rule of your faith and practice, attend the secret duties of religion, and habituate your children to these holy practices, they will have the happiest aspect on the honor, peace and comfort of your families, and on the order, peace and beauty of your settlements in a civil and temporal view. They will prove the most powerful guard against all the vices which make individuals, families and communities in general disorderly, inglorious and miserable. The tendency of a zealous, faithful and persevering attention to these great points will be to promote all those virtues which make a people honorable and happy. Righteousness

\* Deut. vi. 6, 7.



exalteth a nation. The blessing of the Lord is upon a righteous people, and it extends to their posterity. He sheweth mercy unto a thousand generations of them who love him and keep his commandments. We beseech you therefore, by all our care and love for you, by all these weighty considerations, by the commands and love of God, and our Lord Jesus Christ, that you would by no means neglect these momentous duties.

We have given direction to all our missionaries to communicate this address to you as an introduction to their labors among you. By this you may know that they have been authorized and sent by us.

We persuade ourselves, that the charitable and good people among you will enter into our views and feelings with respect to the new and vacant settlements, and the Heathen who are perishing for lack of vision, and that they will unite their prayers and charity with ours, for the furtherance of the gospel among them. We pray God to give you understanding in all things, to bless you in all your lawful labors and enjoyments, and especially to grant that your souls may be in health and prosper.

*By order of the board of Trustees of the Missionary Society of Connecticut.*

ABEL FLINT, Secretary.  
Hartford, May 26, 1801.

*A Plan of government for the Churches in the new settlements.*

At a Meeting of the General Association of the State of Connecticut, holden at Litchfield, June 16th, 1801.

**V**OTED to approve the following regulations proposed by the General Assembly of the Presbyterian Church in America, viz.

“ Regulations adopted by the General Assembly of the Presbyterian Church in America, and by the General Association of the State of Connecticut, with a view to prevent alienation, and promote union and harmony, in those new settlements which are composed of inhabitants from these bodies.

1st. It is strictly enjoined on all their missionaries to the new settlements, to endeavour, by all proper means, to promote mutual forbearance and accommodation, between those inhabitants of the new settlements who hold the presbyterian and those who hold the congregational form of church government.

2d. If in the new settlements, any church of the congregational order shall settle a minister of the presbyterian order, that church may, if they choose, still conduct their discipline according to congregational principles, settling their difficulties among themselves or by a council mutually agreed upon for that purpose: But if any difficulty shall exist between the minister and the church or any member of it, it shall be referred to the Presbytery to which the minister shall belong, provided both parties agree to it, if not, to a council consisting of an equal number of presbyterians and congregationalists, agreed upon by both parties.

3d. If a presbyterian church shall settle a minister of congregational principles, that church may still conduct their discipline according to presbyterian principles, excepting that if a difficulty arise between him and his church, or any member of it, the cause shall be tried by the Association, to which the said minister shall belong, provided both parties agree to it, otherwise by a council, one half congregationalists and the oth-

er half presbyterians, mutually agreed on by the parties.

4th. If any congregation consist partly of those who hold the congregational form of discipline and partly of those who hold the presbyterian form; we recommend to both parties, that this be no objection, to their uniting in one church and settling a minister; and that in this case, the church choose a standing committee from the communicants of said church, whose business it shall be, to call to account every member of the church, who shall conduct himself inconsistently with the laws of christianity, and to give judgment on such conduct: and if the person condemned by their judgment, be a presbyterian, he shall have liberty, to appeal to the Presbytery; if a congregationalist, he shall have liberty to appeal to the body of the male communicants of the church; in the former case the determination of the Presbytery shall be final, unless the church consent to a further appeal to the Synod or to the General Assembly; and in the latter case, if the party condemned shall wish for a trial by a mutual council the cause shall be referred to such council. And provided the said standing committee of any church, shall depute one of themselves to attend the Presbytery, he may have the same right to sit and act in the Presbytery, as a ruling elder of the Presbyterian Church.

Passed in Association,

Attest

NATHAN PERKINS, *Scribe.*

#### QUESTION.

An explanation is desired of Luke xvi. 8, 9.

#### Religious Intelligence.

*Extract of a Letter from Rev. Dr.*

*HAWKES of Aldwinkle, England, to Rev. Dr. Rodgers of New-York, dated in May last.*

"I AM just going up to London, to meet our brethren in our annual assembly for Missionary purposes, and have the pleasure of informing you, that our work at the Cape of Good Hope is very prosperous and promising. The first fruits to Christianity, among the Hottentots, have written to us their grateful acknowledgements, for the truth as it is in Jesus preached unto them, and embraced in the love of it by them. A large society at the Cape, of 229 members, vigorously pursue the same objects with us, and about 2000 heathen are under their tuition.

"From our affiliated society in Friesland, we have received the most cordial co-operation, and several German brethren have been proposed to us and accepted by us. Three of them are immediately to be added as a reinforcement to the Cape mission.

"Among ourselves the work continues to spread greatly; the sheet anchor of hope for our country. I look more to the Gospel for our deliverance and preservation from the devouring scourge, than to our victories in the Baltic, Egypt, or elsewhere."

*A short extract from the Journal of a Missionary in the new settlements.*

"Tuesday February 10th, 1801, I rode about ten miles and preached at Mr. R——'s, from Daniel v. 23. "And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." There are but four families in this settlement. I preached here about the beginning of last September, at the funeral

of an infant. I was then at a loss about coming to attend the funeral, being 15 miles off when sent to ; but now I am glad that I attended. I believe God sent me here then and now too. To-day, after service was over, I discoursed with two women, who, since the time referred to, have obtained a hope of an interest in Christ. They seem to talk well. I hope the Lord has been doing something for them. They were exceeding glad of the opportunity of hearing a sermon. Why may we not say there has been an awakening in this settlement ? Out of four families, two persons have received a hope. Let there be as great a proportion in a large settlement, and we should call it a remarkable work of God. This is an encouragement to Missionaries to notice *small settlements and neighborhoods.*"

*Extract of a letter from Rev. Joseph Badger, Missionary to New-Connecticut, dated No. 1. 6th Range June 23d, 1801.*

"I really want a fellow laborer in this great wilderness, and I think the cause of God loudly calls for one. I have spent my time until now in about 12 townships in the south-east part of the Reserve, excepting four sabbaths, one of which I was in Washington, after attending Presbytery, one at Mackintosh, and the other two near the line against No. 2 & 5, in the 1st Range, where there appears to be considerable serious awakening. There appears a general disposition among the people to hear, and in some instances real conviction. I expect to beat Hudson, on the 10th Range, next sabbath, and to spend the rest of my time on the western and northern parts of the Reserve until I return to New-England, un-

less I should go, in the month of September, to the Shawney tribe of Indians. George Bluejacket, son of the great Shawney chief, is much engaged that I should go with him to his people ; the gentleman with whom he is at school, and the Presbytery are also urgent that I should go. The reasons are, he is to all appearance a subject of powerful convictions, and from some views he has about religion, and exercises in it, it is hoped sometimes that he has found the pearl of great price. He wants some one to go with him, and help him to tell his people about religion, and see if they will not be willing to have some Missionaries come among them and teach them religion and how to live. His object is now only to make a visit of about two weeks to his people and then return to his school. I should be glad to have the opinion of the Committee on the subject by the earliest conveyance.

"The prospects of this country are very flattering ; respectable people are flocking in from every quarter. The crops at this season afford the most flattering prospects. A remarkable degree of health prevails through the country. The friendly disposition of the Indians banishes all apprehensions of danger from them. If the Lord should make this wilderness as a watered garden by planting and nourishing up his church in it, there would be no place more desirable to live in.

"I have the copy of a letter from the Rev. James M'Grady in Kentucky, giving a particular account of an awakening and work of grace carried on there the last season. I have not time to transcribe it and send it by this opportunity."



## MISSIONARIES.

The Rev. *Job Swift* lately returned from a mission of a few weeks to the North-Western parts of Vermont.

The Rev. *David Higgins* expects to enter on a mission, the beginning of this month, to the western counties of New-York.

## POETRY.

COMMUNICATED AS ORIGINAL.

TO THE REVEREND EDITORS OF THE  
CONNECTICUT EVANGELICAL MAG-  
AZINE.

SHOULD the following version of the 29th chapter of Job be thought worthy of a place in the next number of your useful publication, it will much oblige one of your readers. If the attention of a single person can be drawn to the beauty, and fablimely poetical spirit of the original, by this small effort, I shall be convinced that it was not made in vain.

C. Y. A.

**M**OREOVER Job continued his complaint,  
And mournful strains his former glory paint.

" Oh that I were again, as once I was,  
When God stood forth to plead my righteous cause;  
When light divine my ev'ry way o'er-  
spread,  
And strange effulgence shone around  
my head!

" Oh might I be, as in my younger  
years,  
When mysteries sublime dispell'd my  
fears;  
When the Almighty visited my house,  
And blest with children sweet, my mar-  
riage vows;  
When ev'ry good of life I largely stor'd,  
And streams of 'food and gladness'  
round me pour'd;  
When I with pomp proceeded through  
the street,  
And in the midst prepar'd my lofty seat

" The young men saw me, and them-  
selves withdrew;  
The aged rose, and render'd homage due;  
The princes paus'd, and not a whisper  
crept,  
So strict a silence, from respect, they kept;  
The nobles, full of reverence, ceas'd to  
speak;  
No murmur from their lips was heard  
to break.

" The ear was glad whene'er it heard  
my voice,  
The eye which saw me hasten'd to rejoice;  
Because a patron of the poor I stood,  
And gave the fatherless to taste my food;  
Because to him o'er whom woes seem'd  
to bend,  
I always introduced myself a friend.  
The thanks of him in danger I receiv'd,  
And fill'd with joy the widow sorely  
griev'd.

" In righteousness array'd, a light I  
stood,  
With judgment showing what was just  
and good.  
Through me the blind their loss of sight  
forgot,  
Through me the lame, that lameness  
was their lot:  
I rais'd the fall'n, I search'd the un-  
known cause,  
And brought oppression down by whole-  
some laws;  
The jaws of the profane I boldly broke,  
And from their fasten'd gripe the booty  
took.

" 'Twas then I fondly hop'd my life  
would be  
Replete with years, and bright pros-  
perity.  
In great magnificence, and pomp, I stood,  
Like some tall tree the glory of the wood;  
With moisture sweet and pure my roots  
were fill'd,  
And dews ambrosial on my top distill'd;  
Myself in vigour and in strength I  
view'd;  
My might as in a bow I felt renew'd.

" When I began to speak they all  
gave ear,  
And my advice seem'd willingly to hear;  
When I had finish'd, nought they wish'd  
to say,  
For to the heart my speeches made their  
way.

" Just as in times of drought, the  
drooping grain,

And thirsty fields, and with'ring grass  
complain ;  
But when some fruitful shower on them  
descends,  
They raise their heads ; their time of  
mourning ends.  
So all the crowd my sentiments besought,  
And as the latter rain receiv'd each  
thought.  
Was I familiar, they dar'd not advance,  
Nor e'er presum'd t' abash my coun-  
tenance,  
I led their way, I sat as chief, as king,  
Or those who to th' afflicted comfort  
bring."

It is desired that some ingenious per-  
son would paraphrase the succeeding  
chapter, as it forms a very striking con-  
trast with this.

*A sure Remedy for a sad heart.*

2. **W**HILE all the fair Volumes of  
Science and Art

My mind, seeking pleasure, with ar-  
dor surveys,  
There's nothing I find that can cure my  
*sad heart.*

There's nothing can teach an enjoy-  
ment of days.

3. 'Tis thy blessed Volume, great Father  
of lights,  
Can yield the enjoyment of days and of  
peace.

This is the sure treasure—the source of  
delights  
Which never delude and which never  
will cease.

3. 'Tis there, that thy name is delight-  
fully view'd,  
'Tis there that thy love is most precious-  
ly shewn.

'Tis there thou appearest, the great,  
wise and good,  
While justice and grace are the laws of  
thy throne.

4. How happy the people that *know* the  
glad sound,  
In thy pleasing light will they walk all  
the day :

They trust thee, and love thee, and joys  
must abound,  
While that joyful light, thou wilt ne'er  
take away.

5. In sickness and sorrows—reproaches  
and woes—

"In poverty's wale"—or in riches bright  
sky—

Amidst disappointments, convulsions  
and fees,

Thy strong arms of mercy will ever  
be nigh.

6. A sight of thy justice, combined with  
thy grace

A sight of thy love as pourtray'd on the  
cross

Will all the impressions of sorrow efface  
And work a true gain, from the heav-  
iest loss.

7. Great Sovereign of all, we are filled  
with fear—

Till from the *blest pages* we learn thy  
design.

There holiness, wisdom and goodness  
appear,

And none but the *Proud*, can refuse to  
reign.

8. Allur'd by thy name, then in thee I'll  
confide

Eternal concerns, with thee I will  
trust,

While faith is an anchor the storms to  
outride

And eyes to see *yonder*, the prize of the  
just.

9. Let, Father of mercies ! thy truths  
be made known,

They'll suffice to make glad every in-  
gent soul !

—Poor Deists and Heathen ! alas !  
how they groan,

With nothing to render the wounded  
heart whole.

10. O send thy good spirit and teach  
them thy word,

Their obstinate hearts will relent and  
be still,

They'll bless thee, and praise thee, and  
own thee their Lord,

And do, with a pleasure supreme, all  
thy will.

11. Enraptured with knowing thee,  
*Here* they will feast

On dainties which sinners can never  
procure,

*Hereafter* !—their love to perfection in-  
creas'd,

Will yield full delights, which forever  
endure.

ALANSON.

*Donation to the Missionary Society of Connecticut.*

From a Friend of Missions,

Dolls. Cts.

11 16